THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

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PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER IX.

OUR LODGINGS—WANTS SUPPLIED BY LIBERALITY OF SAINTS—JOURNEY TO LIVERPOOL—CONTRAST BETWEEN ARRIVAL AND DEPARTURE—RETURN VOYAGE—MEETING WITH ELDERS AND SAINTS AT NEW YORK—ARRIVAL AT KIRTLAND.

During our stay in Preston, we made our home at the house of Sister Dawson, in Pole Street. We purchased provisions, and she cooked them for us, which is quite customary in that country. For our room, lodging and cooking and a good coal fire, we each paid the sum of two shillings sterling per week, which is but little more than half the usual charge. Sister Dawson was very kind to us. Indeed the hearts of all the Saints were open to liberality, and according to their circumstances they contributed liberally of their substance, and many blessings of a temporal nature we received from them, for which I pray that my Heavenly Father may reward them a hundred-fold in this world, and in the world to come with life everlasting.

During the time we labored in England, we made no public contributions except for the poor. When we were about taking our departure, the Church, knowing that we had no means to carry us to our native land, with a liberality characteristic of them, contributed to our necessities and provided us with means to take us as far as Kirtland, Ohio. The next day, being the ninth of April, we engaged our passage to Liverpool in a coach, which was to start at twelve o'clock the same day. At the time appointed we were at the place of starting, and were soon surrounded with the brethren, who felt determined to see us leave, many of whose countenances clearly showed their sorrow at our departure. However, we had to bid them farewell, and were soon out of sight. Their eyes followed us as long as they could see us.

Notwithstanding the variegated scenery of the country, which in England is very beautiful, my mind reverted back to the time when I first arrived in that country, and the peculiar feelings I had when I traveled from Liverpool to Preston some months before. Then I was a stranger in a strange land, and had nothing to rely upon but the kindness and mercy of that God who had sent me there.

While I mused on these things my soul was humbled within me, and I had to exclaim, "Surely this is the Lord's doings, and marvelous in my eyes! for then I had hundreds of brethren to whom I was united in bonds the most endearing and sacred, and who loved me as their own souls, and whose prayers would be continually offered up for my welfare and prosperity.

After a ride of about four hours, we arrived at Liverpool and ascertained that the ship in which we intended to sail would not leave that port as early as we expected, in consequence of a great storm which had taken place, in which several vessels had been wrecked and a number of lives lost. We took lodgings a few days until the vessel should depart.

While in Liverpool we were waited upon by Elders Fielding and Richards, who, feeling desirous to obtain all the information they could procure respecting the government of the church, thought that it would be a favorable time to do so, as our opportunities of instruction had been but limited while in Preston, and it being almost impossible to have much private intercourse, there being so many who wished to converse with us on the subject of the Gospel, etc. But in this thing they were disappointed, for as soon as it was known in Preston and regions round about that our departure was delayed, numbers of the brethren came from thence to visit us in Liverpool before we left their shores.

On the 20th, we went on board the ship *Garrick* (the same ship in which we came), bound for New York, and the same day got under way. Soon after we left Liverpool a great storm came on, with a head wind, and continued without cessation for several days, which did considerable damage to the vessel. The bowsprit was broken twice by the force of the wind with only the gib sail set. The boom likewise came down with great force near the place where the captain was standing, but he fortunately escaped without injury. Several other parts of the rigging were much torn and injured. During the time the storm lasted, Brothers Hyde and Russell were very sick. After this we had more favorable weather.

When we had been on the water two weeks, I asked permission of the captain for one of us to preach, which request was cheerfully complied with, and the second cabin was prepared for the occasion. Brother Russell preached, after which Brother Hyde made some observations. The discourses were listened to with great attention, and the congregation appeared very much satisfied.

The Lord gave us favor in the eyes of the captain and the passengers, who treated us with respect and kindness. Those who were in the same cabin with ourselves, and with whom we had more frequent opportunities of conversing, treated us like brothers, and took pleasure in administering to our wants, and told us if they had anything we needed it was at our service. I hardly ever remembered traveling with more agreeable or kind-hearted people, and I pray that the Lord may bless them abundantly and reward them a hundred-fold for all the kindness shown to His servants.

Nothing very particular occurred during the remainder of the passage. The weather for the most part was favorable. On the twelfth day of May we came in sight of New York, and in the evening we secured a landing, after a passage of twenty-two and one-half days. The ship *New England*, which left Liverpool on the same day we did, came in about one hour afterwards.

The sight of my native land filled my soul with gladness. We then went into the city with several of the passengers, who purchased some refreshments, and after we returned bade us partake with them, and we rejoiced together. We then bowed before the Lord, and offered up the gratitude of our hearts for all His mercies, in prospering us in our mission and bringing us safely across the mighty deep, to behold once more the land of our nativity, and the prospect of soon embracing our families and friends.

The next morning we went in search of Brother Fordham, whom we found after some trouble. He was rejoiced to see us, and immediately took us to the house of Brother Mace, where we

were glad to see our beloved Brother Orson Pratt, who was then laboring in that city, and who with Elder Parley P. Pratt, his brother, had been instrumental in bringing many into the kingdom in that city, which intelligence gave us great joy, for when we left New York for England, there was only one belonging to the church in that city.

It being Sunday, we accompanied the Brothers Pratt to the house where the Saints were accustomed to assemble for worship. On entering the house we found about eighty persons assembled, all of whom had recently joined the Church. After singing and prayer, I was requested to give an account of our mission to England. I accordingly arose and told them the things which had happened to us since our departure, and the great and glorious work which our Heavenly Father had commenced on the islands of the sea, and the great desire of the English to hear the things which the Lord had brought to pass on this continent, and their ready reception of the truth of the Gospel.

The information gave great joy to the Saints, and they united with us in praising the name of the Lord for His wonderful works for the children of men.

In the evening Elders Russell and Hyde preached, and a great effect was produced, and some came forward and offered themselves as candidates for baptism.

The short time we were in New York was spent very agreeably with the Saints, who were indeed a kind and affectionate people. The next day we bade adieu to the brethren and commenced our journey to Kirtland by steamboat and railroad, and arrived there on the twenty-second day of May, A. D. 1838, having been absent eleven months and nine days.

EXPOSING "MORMONISM."

Illustrative of the anti-"Mormon" proclivities of many people in this country, a rather good story is told at the expense of the citizens of Luton, Bedfordshire.

Many years ago there was much preaching done in Luton by the Latter-day Saint Elders, and many converts made there. As is always the case under such circumstances, sectarian bigots were aroused and ready to move heaven and earth in their efforts to create a prejudice against the Elders or the principles they taught, and counteract the work they were doing. Every report against them, however unreasonable, was eagerly sought after and repeated, increasing in horror at each recital, until many ignorant persons verily believed that the "Mormons" were the vilest people upon the face of the earth.

When the public pulse was at its highest pitch on the question, there appeared in Luton a man by the name of Green, fresh from Utah, having emigrated to that country and for some reason returned—presumably as an apostate from the faith of the "Mormons." He was immediately besieged with importunities from all sides to deliver a lecture exposing "Mormonism" and the barbarous and criminal practices prevailing in Utah. After listening to these entreaties for a few days, and seeing a chance to make a nice speculation out of the public indignation on the subject, he finally consented. A hall on Wellington Street was engaged for the purpose and the town placarded, announcing that Mr. Green, just from Utah, would lecture on a certain evening on his experience among the "Mormons" in Utah, and expose the social practices of that people.

The evening came, the hall was crowded, a price was charged for admission, and a handsome sum realized thereby. The large audience was eagerly expectant, and remarks were heard from many to the effect that they were "prepared to believe anything bad about that horrid people." Finally the lecturer made his appear-

ance and was greeted with applause. In a commonplace style he then went on to relate that he had been to Utah and lived some time among the "Mormons." He described the country—the grandeur of the mountain scenery, the fertility and beauty of its valleys, the products, resources, etc. He then dwelt upon the marvels wrought by the faith, perseverance, industry and economy of the inhabitants of the country in transforming it from a parched and forbidding desert to fruitful fields and gardens. He praised them for their sobriety, peacefulness, hospitality, and other good qualities which he had noticed in them during his residence there, gave it as his opinion that the "Mormons" were a sincere, virtuous, pious and law-abiding people, and said he really knew nothing against them or their religion. They had treated him well while he was there, he had enjoyed perfect liberty, and he might have stayed there and done well, but he chose to return.

Noticing the impatience and evident disgust of the audience at the unexpected turn which the lecture had taken, he chuckled at their discomfiture, reminded them that he had got their money and intended to keep it, and declared that he had done his best to fulfill his contract according to the published announcement.

The more radical and prejudiced of the audience left the hall highly incensed and chagrined, while a few laughed good-naturedly at the "sell," and remarked that the lecturer was not so "green" as his name might seem to indicate.

Soon after this Elder Robert Woolcott, who subsequently died of the smallpox in Northamptonshire, delivered a series of lectures in the Town Hall at Luton, and created so much interest by the masterly manner in which he handled his subjects, that his meetings were soon crowded to overflowing. The preachers of various denominations in the town became alarmed at the progress which "Mormonism" seemed to be making, and fearful about its effect as to their own vocation, they forgot for the time their petty differences, and set about unitedly to devise means for offsetting the work. They collected a lot of clippings from various published statements prejudicial to the "Mormons," and employed a man by the name of Bowes, a kind of an independent, witty and bold fellow, and a very clever public speaker, to deliver a lecture against the "Mormons" also in the Town Hall.

Bowes, though not averse to earning money in that way, evidently saw the absurdity of lecturing upon a subject of which he knew so little, and upon which he fancied the public, by whom he was so well known, could not expect him to be informed. Accordingly, during the lecture he seemed to study how he could fill up the time and entertain the audience, rather than to say anything very damaging to the "Mormons" which the facts would not warrant. He read the extracts prepared for him, made occasional witty comments on them that created some merriment, and followed by reading selections from the Book of Mormon, MILLENNIAL STAR, JOURNAL OF DISCOURSES, etc., which seemed rather to leave a favorable impression than otherwise. After getting off a series of jokes over the supposed bad practices of the "Mormons," he finally wound up by telling his audience that, as he had never been to Utah, he really *knew* nothing bad about the people there, although he might surmise a great deal; and the "Mormons" he had met in this country appeared to be very pleasant and harmless people, although they might be quite the reverse when in Utah. The lecture proved almost as bad a sell on its instigators as that of Green had done.

Possibly the taste for lectures exposing "Mormonism" has somewhat subsided in Luton since the days of which the foregoing incidents are related, but should there still be any desire for another "exposure," no doubt any one of the eighty Latter-day Saint Elders in England would take pleasure in gratifying it; in fact, their special business here, for which they have come all the way from their homes in Utah, is to expose "Mormonism." They are thoroughly posted upon the subject, too, and their statements can be relied upon. G. C. L.

THE MORMON PHENOMENON.

The San Francisco *Chronicle*, one of the leading journals of the Pacific slope, and at all times bitterly hostile to the Latter-day Saints and their religion, has the following to say concerning the "marvelous work and a wonder" which the Lord declared ages ago that He would bring to pass in this the dispensation of the fullness of times:

Few things in the history of mankind are more baffling to the understanding than the phenomenon of Mormonism in the United States. The nineteenth century is, above all preceding ones, the age of reason and science. By these tests all faiths are being judged, and all pretended inspirations. Time has rendered nothing so sacred but science and reason, searching after the truth, dare to condemn error wherever it is found. Text books on religion that have stood unquestioned for a thousand years are now being presented, indicted, tried and convicted of absurdity with as little respect for their years as any grand or petit jury would have for an ordinary libeler. These condemnations are not confined to the secular courts of public opinion either. Tyndall, Mill, Ingersoll are reinforced very strongly from the Christian pulpit, and it is hard to say whether the secular philosophers or the ecclesiastic have done most toward raising doubts in the popular mind on such grave and hoary beliefs as those of the existence of a future state of endless torment for the unregenerate, and of endless bliss for the orthodox believer. Belief in the soul's immortality and in a personal God has been undermined and shaken—not among the ignorant, but in the highest circles of science and of thought. And still the iconoclasm goes on, gathering force and converts as the century nears its close. When, in the sixteenth century, Protestantism divided the Christian world, there was still left a very formidable party that adhered to the old ideas of Papal authority and infallibility. But now we behold the strange spectacle of a kingdom entirely Catholic enacting and enforcing secular laws which reduce the once revered head of the Church in all secular matters to a level with the most humble citizen, utterly disregardful of his protests and appeals to the past, and throughout Christendom the voice of no Catholic ruler or country is raised in his behalf.

In the midst of all this form and movement in the grooves of science and reason, and in the very centre of it, there rises up a new religion and a new prophet, whose creed is more at variance with reason and science than any that ever preceded it. The prophet of Buddhism was a prince and a philosopher before he became a preacher. The Bactrian Zoroaster was a noble and learned man in his age. The best intellects of ancient Greece and Rome were employed in compounding the religious systems of those nations. The Egyptian priests were skilled in all the knowledge of their times. The early Christians were men of high rank and adepts in dialectics. Mohammed was a genius and had some learning. But Joseph Smith, the Mormon Mohammed, was a coarse, sensual, ignorant man, with only animal force and a certain kind of strong common sense and business quality to back his absurd pretensions as a prophet and religious expounder. He was a bold man indeed to set up his system right in the heart of the civilization of the century and expect it to grow and endure. History and tradition concur in the statement that his confidence never wavered even in the midst of the direst calamities of his flock. If tradition is to be believed, ignorant as he was, he must have been a remarkable man. So eminent a politician and statesman as Stephen A. Douglas thought him a great man.

His successor as the head of the Church, Brigham Young, had a like reputation. Under him — and he never quitted Utah from the time he founded Salt Lake City till his death —the organization flourished with more than its former success in the work of proselytizing. Brigham had

learned the lesson in Missouri and Illinois that the Americans were not to be imposed upon by the false teachings of his faith, and he turned all his attention to the ignorant and the poor of the Old World. It has never been difficult for any religion to make converts among a class whose temporal and mental condition was as low as that of the Mormon immigrants from England, Wales, Sweden, Norway and Denmark. It is easy for the skilled Mormon missionary to draw a picture of the Utah "Paradise" as seductive to the imagination of the starving poor of Europe, as the Paradise of Mohammed was to the Arab mind. And it is hardly a matter of doubt that the physical condition of most of the immigrants has been bettered by the removal. The hierarchy supplies the brains to plan for those who are brainless. The mountains supply the water for irrigation, and the driest desert will yield good returns if well watered. Salt Lake is surrounded by sterility; but it is a better country for agriculture and horticulture than the regions about Mecca and Medina. Utah is a desert land, but not in the Arabian or African sense. It has its lakes, mountains and rivers, and wherever there is a water supply human labor and ingenuity can make sand productive. Utah, therefore, has many thriving agricultural settlements. It is, in fact, a more exclusively agricultural country, so far as the Mormons are concerned, than any State in the Union. But the Mormon phenomenon is no longer confined to Utah. It has penetrated into Wyoming, Arizona, Nevada, New Mexico, Montana and Idaho. In the latter Territory the Mormons this year hold the balance of power in the Legislature, and are becoming as defiant as they always have been in Utah. In Arizona, while all others are engaged in mining and mercantile pursuits, the Mormons, true to their instincts and the teachings of priestcraft, are taking up, holding, irrigating and cultivating the soil wherever the opportunity is presented. They have come to stay, and they will stay to rule, judging the future by the past.

No religion ever exercised a more absolute domination over the mind and conduct of its proselytes. It costs little or nothing for the hierarchy to collect a ten per cent. tax from all producers. The great wealth of the late Prophet never excited envy or scandal, though all must have known that it was wrung from the poor with a hard hand. The orders of the Church are inexorable, and submitted to by the highest and lowest. There is no reason to believe that Bishop Lee, of Mountain Meadow massacre notoriety, was not executed for carrying out an order of his superiors in the hierarchy. He was sacrificed for policy's sake, and died without a murmur or a thought of betraying the awful secret. This is not short of Mohammedan enthusiasm and devotion. It touches the bottom of the thing we call religion. The early Christian martyrs did not exceed it under the infliction of what they regarded as Roman persecution. The relations of these people to the government of the United States are strikingly like those of the early Christians to the Roman empire. If there was anything in the Roman laws—and there was much—that the fanatical Christians from the age of Tiberius to the age of Constantine regarded as in conflict with their faith, they openly denounced it and secretly conspired to set it at naught. The best of the Emperors—as Trajan and Marcus Aurelius—were enraged and baffled by these conspiracies to defy the law which it was the first duty of every Roman citizen to respect. The more rigorous the punishment, the more the Christians increased. The Mormons are in the same course of conduct toward the laws of the United States which conflict with the teachings of their rulers. On the question of polygamy they are making their first fight. The law of modern civilization, including the United States and all the States and Territories, holds polygamy to be a high crime and punishes it as a felony. The Mormon sets up his conscience and religion against the law, and treats this crime as a duty to God. It is probable that most of them are sincere in this. It is certain that they are obstinately insisting on the sub-

ordination of the law to the command of their rulers. It is recent history that all laws enacted to beat them on this question have been of no avail.

The future of Mormonism must, in view of these victories over the secular authority, be brightening to the Mormon imagination. And, indeed, it is not easy for statesmanship to set bounds to its expansion, considering the increase in the last ten years. They have Utah secure. Nothing but force can dislodge them from there. They have Idaho in sight, and such a hold on Wyoming, New Mexico and Arizona as cannot easily be broken. From a Mormon point of view the leaders were exceeding wise when they planted themselves in the desert; for there they will remain secure from the general rush of Gentile immigration at least for another quarter of a century, by which time they may reasonably hope to make it all their own.

MINUTES OF A CONFERENCE,

HELD AT 8, WATSON STREET, GALLOWGATE, GLASGOW, ON SUNDAY, DECEMBER 31, 1882.

Present on the Stand: Apostle John Henry Smith, President of the European Mission; Benjamin E. Rich, President of the Manchester Conference; David McKay, President of the Glasgow Conference; and David Burnett, David W. Tullis, John Penman, Joseph W. McMurrin, John Crawford, John McQuarrie, James Meikle and Robert Hunter, Traveling Elders in the Glasgow Conference.

11 a.m.

Singing. Prayer by Elder James Meikle. Singing.

President McKay, after a few preliminary remarks expressive of the pleasure he felt in meeting the brethren and sisters in a Conference capacity, said we would now hear the reports of the Elders who were present to represent the various Districts of the Scottish Mission.

Elder David Burnett reported the Aberdeen District. He said he felt pleased to meet the Saints and share such blessings as were to be enjoyed on an occasion like the present. He was also pleased to report his field of labor favorably. He had used every effort, since our last Conference, to promulgate the truth, and to make the children of men acquainted with the plan of salvation. Had labored in Montrose and Stonehaven, which was an entirely new field, where he had made it a point to preach in public and to distribute liberally the written word. He had been careful that ministers and prominent men should be made aware of the restoration of the Gospel, and where this was not otherwise practicable, it had been accomplished by mailing tracts. He had been most successful in Aberdeen, in which District he had been preceded by President McKay; the prospects there were good, and there were some of the house of Israel there who had responded to the call of the messengers of the Lord. He had baptized ten during the last two months, and there were more ready to attend to that ordinance when he returned. He had endeavored to live in a worthy manner, and our heavenly Father had blessed his humble efforts.

Elder John Penman reported East Fife. He said he was much pleased to meet his brethren and sisters and friends in Conference, and he esteemed it a great blessing and privilege to come forth in the fullness of times to carry the Gospel message to mankind. He had been laboring for nine months, during which time he had preached in public and private and had spread the written word, but all with little success. The people were dark and benighted. He had thought many times in his long travels of ten, twelve or fifteen miles between the houses of the Saints,

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 22, 1883.

A SERMON ON CANVAS.

ONE of the most eloquent sermons we have ever experienced, and certainly one of the most marvelous ever preached through the medium of the painter's art, is on exhibition at the Doré Gallery, 35, New Bond Street, London. We refer to the mammoth painting by M. Gustave Doré, entitled "Christ leaving the Praetorium," already celebrated in Europe and America, and pronounced by competent critics to be the most wonderful production of palette and brush which the present age can boast. It was executed in Paris, from 1867 to 1872, but as the work was not uninterrupted, it can scarcely be said to have occupied that period in painting. As a matter of fact, the time expended on it was less than three years. It was in a forward but unfinished state at the beginning of the Franco-German war, and during the siege of Paris lay carefully folded up and hidden away in the earth, to preserve it from injury by shot and shell or other impending casualties. At the close of the bloody and ruinous strife it was resurrected and brought forth from its fiery baptism and burial, and, as if still further a figure and type of the divine character it portrays, perfected and placed on high to elicit the wonder and admiration of the world.

The first, though far from most important feature which strikes the beholder of this beautiful and sublime specimen of art, is its immensity. The canvas containing it is no less than twenty feet in height by thirty in width, and takes up one entire side of the Gallery. The figures covering it, of which there is a veritable multitude, are life size, and so strikingly life-like, that at first sight they seem to be actually moving about upon the canvas, thus investing the picture with an inexpressible charm while clothing it in all its fearful reality. The subject is explained by the title—"Christ leaving the Praetorium," the artist having chosen for the theme of his masterpiece that thrilling episode in the history of our blessed Redeemer, where He, after being tried and condemned before Pilate, is descending the steep stairway leading from the Praetorium or Hall of Judgment on his way to Golgotha, the scene of the crucifixion.

The figure of Christ, to use the language of the writer of an excellent critique on this celebrated picture, "is nothing short of an inspiration." We have never before seen a portrait of the Savior—and we have seen many styles, both ancient and modern—which came anywhere near suggesting, in our opinion, a correct or consistent idea of Him who died that man might live. All other artists, whose ideals we have examined, in their over anxiety to make him appear beautiful, have simply rendered him effeminate, and in

nearly all paintings descriptive of his Passion, in order to depict the intensity of his suffering, have imparted to the countenance an expression of despair and pain as undignified as it is ordinary and repulsive. These features, together with the stereotyped corona, blazing halo or moonlike background for the head, as unsightly and unnatural as the feathered wings given to this day by Christian limners to their angels and immortals, have invariably spoiled, for our taste, every pictorial representation containing them. But Doré, with the characteristic daring of true genius, has departed entirely from these traditional customs and given us in this sublime creation—the spirit of a God in the body of a mortal man—something that we can truly feel approaches the inimitable likeness of One who was indeed fairer and gentler, but at the same time mightier and more powerful than all the sons of men. Even the time-honored scarlet robe is dispensed with, and in its stead the godlike form of the noble Sufferer, full of grace, of gentleness and unassuming dignity, is arrayed in a garment as white as the purity of Him who wears it. The head is crowned with thorns, from every barb of which, buried deeply in the brow it encircles, trickles a tiny rivulet of blood, not far enough to disfigure the heavenly beauty of the face beneath, but enhancing its calm and patient expression, and imparting to it such a vivid phase of reality that instinctively our hands go up to our own foreheads as if to relieve by counter pressure the cruel anguish of the uncomplaining Martyr whose sublime suffering we behold. The hair and beard of the Savior are of a sunny auburn, and interweaving the tresses that fall gracefully upon his shoulders, course streams of deeper scarlet from the wounded brow above. The eye has a wonderful expression. Full of anguish softened by patience, and of holy indignation kept down by a compassion more divine. There is no weakness in that look. It is the face of manhood, of Godhood in distress. No petty anger gleams in that celestial eye, but from its wondrous depths the soft rays of pity shed their lustre like the stars. It is the look of a martyr going willingly to his grave, the aspect of a King, all-conscious of the power he could wield, but unwilling to exercise it for his own preservation or the punishment of his persecutors. Around the head plays a delicate halo, so soft and subdued as to be all but unnoticeable, not as if put there by the painter's hand, but as if emanating from the face itself, or as if the cloud-hung skies, already dark with the impending shadows of Divine displeasure, had rifted sufficiently to send forth a single ray of light upon the sorrow-bowed soul of the mighty Sufferer, and while the dove-like sign of the Holy Ghost descended upon him, the voice of the Eternal Father was again heard whispering: "This is my beloved Son in whom I am well pleased."

The Savior, for the moment, is standing alone, freed by the repellant force of his own majesty, from the desecrating touch of those who are thirsting and clamoring for his blood. The broad flight of steps down which He is slowly wending his way, is besieged on both sides by the excited populace, frantically eager to catch a glance at or gloat insultingly over the downfall of the despised Nazarene, and only restrained from offering violence to his person by the protended spears of the Roman soldiery, engaged in clearing the path towards Calvary. The balconies and high places on either hand are also filled with excited faces and swaying forms, bent forward in attitudes of the

intensest interest. At the foot of the stairs are the huge forms of the malefactors lifting up the heavy wooden cross which is about to be placed upon the delicate shoulders of Him who in that shameful burden bore the sins of a fallen world. To the left of the picture, a little way from the bottom of the steps, pressed back by the spear shafts of the unfeeling soldiers, and hemmed in by the surging crowd, appear two female forms, one of them pale and delicate, though very beautiful, arrayed in blue and white, whose sad face, sinking frame, downcast eyes and sweet and silent expression of sorrow, touching enough to melt the heart even of a stone and to fill the eyes of all who behold her with tears, contrast strangely with the wild and vehement grief of her companion, who throwing up her hands and uttering a despairing cry, sinks down upon the ground where she is in momentary danger of being trodden under foot by the heedless and howling multitude. The first is Mary the Virgin Mother, through whose tender soul the prophetic sword is even now piercing, but who has braved the agony of the ordeal and dared the dangers of the occasion, to obtain a passing farewell glimpse of Him who is her soul's idol, the beloved Being to whom, but three and thirty years before, she had given mortal birth. Her companion is Mary Magdalene.

On all sides gleam the distorted visages of the rabble, their eyes glistening with hatred and their tongues uttering execrations. One can almost hear the shouts of "Crucify him! Crucify him!" swelling up from their maddened throats. Here and there amid the throng may be picked out faces that suggest for their owners members of the Apostolic Twelve, sad, silent and non-committal, the trembling victims of human hope and fear. More than half way up the steps, a little in the rear and to the left of the Savior, stands a group of three persons, richly appareled in sacerdotal robes, with haughtiness of mien and malignant triumph stamped upon every feature. In the foremost of these we recognize Caiaphas the High Priest, and in the others, one bent with age and the other more youthful, his no less cruel and envious kinsmen and associates—Annas and Alexander.

But there is one face, in all that motley throng, upon which it is fearful to gaze. Second only to that of Christ in power of attraction, though for a far different reason, and so hideous of aspect as to send a shudder through the soul of the spectator, what shall we say, what *can* we say of the countenance of Judas, the accursed! Half hidden by the crowd, yet plainly conspicuous from the position he holds, not daring to see or be seen by Him whom his polluting kiss betrayed, wistful to fly yet powerless to move, and feeling, notwithstanding his concealment, that the all-searching eye of the Master is even now reading the secret thoughts of his heart, he stands as if riveted to the spot by the conscious horror of his crime, glaring gloomily askance from behind the greenish cowl which lends additional repulsiveness to his features, and quailing like a coward before some invisible foe, endeavoring in vain to quiet the pangs of conscience which are darting like poisoned arrows through his soul. It is indeed a fearful sight. The quintessence of horror and remorse! Perdition personified! Hell in one human countenance! Awful even to gaze at, what must it have been to endure! As we stand spellbound before that terrible picture of misery and guilt, our sympathy for the condemned Savior is turned into pity for the wretch who betrayed Him.

And well may he be pitied. No man need suffer hell who looks and feels as that man does. No wonder the Son of God could commiserate his murderers, and invoke the clemency of heaven upon the ignorant, unthinking rabble who clamored for his sacrifice. "Father forgive them, for *they* know not what they do!" But for Judas the apostate, the betrayer of his brethren, the shedder of innocent blood, the wilful sinner against light and knowledge, What remaineth for him? Alas! nothing, nothing but that "certain fearful looking for of judgment and fiery indignation" that shall devour the adversary and his dupes. Go thy way, thou doomed and desolate soul! Hide thy visage in the tomb where sleep forever all hopes of thy redemption. Thou hast betrayed the innocent blood, thou hast sold the Lord of life unto death, and written in a hand of fire damnation upon every lineament of thy existence. Go thy way thou scorched and blasted being, but think not to escape thy visitation, for though thy body turn to dust, and earth that shall curse thy name would fain repudiate thy memory, yet thy spirit shall live on, live on in endless torment, where the worm that dieth not and the fire that cannot be quenched shall inflict upon thee the terrors of that dreadful, but for thee merited punishment the end of which no man knoweth.

In the dim perspective, near the portals of the Hall of Judgment, having the statue of Cæsar and an interior view of Jerusalem in the background, are outlined the forms of Pilate, the Roman Governor, and Herod the tetrarch of Galilee, who "were made friends together" that same day, the former, distinguished through the gathering darkness by his long red toga, appearing by his attitude and gesture to disclaim all responsibility for the tragedy then being enacted—the "judicial murder" of the sinless Son of God. There are various other features, though we have mentioned the main ones, of this remarkable creation, which lack of time and limited space preclude from notice, and which like all the rest are only to be appreciated by being seen. "Christ leaving the Praetorium" is a master-piece, both of conception and execution, a sermon to whose silent eloquence the dullest ear could not listen in vain. M. Doré has numerous other paintings, all of them excellent, and many magnificent, but the one we have attempted to describe is undoubtedly the crowning effort of his life, eclipsing by its sunlike splendor the brightest of its rivals, and compelling them to shine with the subdued radiance of its satellites.

FATAL ACCIDENT.—Henry Davies, son of Henry Davies, and grandson of Wm. H. Davies, the latter now in Pleasant Valley, Utah Territory, met with a fatal accident while at work in the Cwm Pit, Cyfartha, Merthyr Tydfil, South Wales, on Dec. 30, 1882. A fall came upon him and inflicted injuries from which he died on the 9th inst. He was interred on the 13th in the Cefn Cemetery. The young man was 18 years of age. His father was killed by a fall under ground on the same spot, six months before this son was born.—Utah papers please copy.

It is the easiest thing in the world to be happy, if men and women could only think so. Happiness is only another name for love, for where love exists in a household, there happiness must also exist; where love exists not even though it be in a palace, happiness can never come.

MINUTES OF THE GLASGOW CONFERENCE.

[CONTINUED FROM PAGE 55.]

who were much scattered, that the saying in the Scriptures was truly fulfilled, that "Darkness shall cover the earth, and gross darkness the people." He had done his best whatever the result might be, and he felt that the Lord had blessed him. The Saints were few in number, but they were striving to live their religion. He had endeavored to keep them together. Had baptized four, received one and emigrated five. He desired to live his religion, and he came here for no other purpose than to preach the Gospel and warn the people of the coming judgments of the Lord. He testified of the divinity of the mission of the Prophet Joseph Smith, and the legality of the calling of the brethren.

Elder David W. Tullis reported West Fife. He said he had been only a short time in this country, but, so far he had found the Saints a warm-hearted people, willing to do their duty as far as it lay in their power. He desired to do his duty, and, as he remembered his position prior to obeying the Gospel, it was the desire of his heart to teach all with whom he came in contact the saving and elevating principles of the everlasting plan of salvation. He testified that the Gospel was restored, never more to be taken from the earth, and exhorted the Saints to warn their neighbors as this seemed to be the only chance of getting them to listen, as they would not come to our meetings. Counseled the Saints to keep their covenants and remember their prayers.

Elder Joseph W. McMurrin reported Edinburgh. He had great pleasure in meeting once more in a conference capacity, and trusted we would all be benefited by this time of refreshing. He had felt greatly blessed and encouraged in his labors and had had many testimonies of the truth of the Gospel and of the truth that God lives. He had labored six months in his present field. Many Elders had labored diligently in the same district, and our Father in Heaven had crowned with success the labors of his servants. He had baptized twenty souls, who were feeling well in having made covenant with the Lord. There is a total of fifty Saints in the District of whom from thirty to forty are good, faithful Latter-day Saints, who are willing to do all they can to assist in spreading the truth; who are willing even to sacrifice their means to this end. The Lord is blessing them, and will continue to bless them because they are striving to accomplish His purposes. He knew that he was a legally called servant of God, and he had sought to be humble and to seek the will of his Father in Heaven, and when he had learned it he had done it. Exhorted the Saints to serve God and keep his commandments, for He had spoken in this our day, and he knew it.

Elder John Crawford expressed his pleasure at meeting with the brethren and sisters in a Conference, and to be in a position to report the Ayr District as in a favorable condition. There were fifty belonging to the Church in his District. Had preached in public and private, and distributed the written word, and had also sent the "bellman" round to inform the people of his meetings. He had preached in six different places where there had been no preaching done by our Elders before. He had also taken the liberty to stop the Salvation Army when about to march, and asked the people to listen to the Gospel as revealed from Heaven in our day. The Lord had been with him, and nobody had been able to gainsay him. Some believed the Gospel but would not obey it for fear of losing their employment. Some of the Saints were fifteen and seventeen miles apart and could not meet together. He found the children of men "heaping to themselves teachers, having itching ears" and unwilling to receive sound doctrine.

Elder John McQuarrie reported Ayr. He said he was pleased to meet with the Saints in Conference. He had been recently appointed to the Ayr District. He found the Saints

there a warm-hearted people and he felt to say God bless the Saints in Ayrshire. He had realized their kindness of heart, and although they were poor in purse they were rich in other respects. He felt to be humble as a little child, and to act according to counsel. He had found it difficult to get the people to listen to the truth. He had engaged a large hall and after warning the people of his arrangements to hold meeting, had only eight for an audience. One stranger, however, offered a bed, while another said, "If you are tired, come in and rest; and if you are hungry I will feed you." He felt in his position as an Elder in Israel to bless such people whether they belong to us or not. Asked the faith and prayers of the Saints.

Elder James Meikle felt happy in having the privilege of meeting the Saints, and reporting his labors in the Lanarkshire District. The Saints in his field were a warm-hearted and generous people. He had realized most benefit from fireside preaching. He had tried to live so that the blessing of God would attend his labors and the results had been very flattering. Although there was, for some time, no meeting-place for the Saints, they had now the privilege of meeting in two different places. Twelve strangers attended their first meeting in-doors, amongst whom were some young men who came to ridicule, but who went away feeling somewhat serious. They had a very nice meeting place in Motherwell, and an interest in the truth was increasing there, and he felt that by the blessing of the Lord there were a few who would yet be gathered out. He felt to go on humbly, faithfully, and prayerfully, and to be subject to the influence of the Spirit of God.

Elder Robert Hunter, who has not yet been appointed to any particular field, said he felt well in meeting with the Saints, although he felt his weakness in addressing them. He had been called to preach the Gospel of the Son of God, and he trusted in his Father in Heaven, to enable him to overcome every difficulty and accomplish his mission. He referred to the condition of the people of Utah, and declared them to be living honorable, upright, and moral lives. He testified that the Lord had revealed his mind and will to us, notwithstanding the various statements of eminent men of the world to the contrary, and we, having received this knowledge, were bound to declare it to our fellow-men, or come under condemnation. He asked the faith and prayers of the Saints that he might be strengthened, for he felt that it was necessary for him to have the Spirit of God to enable him to fulfill his mission.

President David McKay reported the Glasgow and Partick Branches. He had been three months in the District, and was personally acquainted with the Saints in Glasgow, Partick, Govan, Paisley, and Greenock, and could say that the Saints in these several places were striving to live their religion. He had been appointed first to the Lanark District, and afterwards to Dundee by President R. R. Irvine. He had labored at John O' Groats and surrounding country for sixteen months. The wealth of the world could not purchase the experience he had gained in preaching the Gospel. Very few strangers came to our meetings even through curiosity, but we had done our best, and had added eighteen to Glasgow, and six to Partick. We have a Relief Society and Mutual Improvement Association.

The Statistical and Financial reports were then read.

President John Henry Smith occupied the remainder of the time. He said he was pleased to meet the Saints in a Conference capacity. This was not the first time he had met the Saints of this locality under similar circumstances. He had been here in 1875, and appreciated the associations he had with the Saints on that occasion. He had labored as a traveling Elder in England, and could sympathize with the feelings and remarks of the Elders. He referred to the position of the Elders at home and explained that they were not educated for the ministry. They were men noted for their integrity and worth; taken from their every-day avocations as stock raisers, artizans, etc., and he desired to say this to them. They

must be examples of purity and honesty, and those who were guilty of sexual sins put the mark of Cain upon themselves, and according to what he knew if they thus committed themselves, they would be damned. Those Elders who came from Utah, being under the law, had a knowledge which would either make them Gods or damn them. He spoke of the responsibility of mothers, and how the destinies of nations were swayed by them. He concluded by praying that we might all sense our responsibility and live good and pure lives.

President McKay testified to the truth of the remarks of the brethren, and announced that the Conference would adjourn till 2 p.m.

Singing. Benediction by Elder Rich.

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2 p.m.

Singing. Prayer by Elder McQuarrie. Singing.

Sacrament was administered by Elders James Hamilton and Alex. Crawford.

President McKay read the statistical report of the Glasgow Conference. He then referred to the responsibility the Saints took upon themselves by holding up their hands to sustain those presented to them. He wished all to do this understandingly. Resolutions sustaining the general and local authorities, were then adopted unanimously. Referring to his position as president of the Glasgow Conference, President McKay said he had great reason to be proud of his predecessor, Elder A. N. Macfarlane, and his greatest desire was to leave things in at least as good condition as he found them. President Macfarlane had labored hard, and had done much good. President McKay then introduced Elder Benjamin E. Rich, President of the Manchester Conference.

President Rich was pleased to be in the midst of the Saints here. He had enjoyed himself very much, and he would ask an interest in their faith and prayers while he stood before them. He had been ordained by the Apostles of Jesus Christ to come forth as a messenger to teach the way of life and salvation. He delivered a plain and forcible discourse on the principles of the Gospel, showing the uselessness of a belief which does not cause men to seek the will of the Father and do it. Quoted scripture to prove the vanity of crying, "Lord, Lord," while refusing to obey his commandments. Explained the need of being free from sin, and the fact that God had placed the ordinance of baptism in the Church for this very purpose—for the remission of sins. Why then will men try to take some other way? Spoke of the unchangeableness of our Heavenly Father, and of the Gospel of His son. Quoted Gal. i, 8, and 9. "But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," etc. He showed how we could only realize the same blessings as those reaped anciently by obeying the same laws and ordinances. Were the Churches of Christendom preaching the same Gospel that Paul taught? If not, they were under the curse of an Apostle of the Lord Jesus Christ. Referred to the first Gospel sermon preached by the Apostles of our Lord, after he had ascended to His Father. Acts ii, 38, and 39. "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." Would the divines of to-day make the same answer? Where would he find, apart from the Latter-day Saints, the same ordinances, promises, signs, and blessings promised by Paul, Peter, and the other Apostles? He bore testimony of the divine mission of the Prophet Joseph Smith, the establishment of the Gospel in this our day. Exhorted all not to be ashamed to bow the knee, and pray to our Heavenly Father, for every knee shall bow and every tongue confess. Repeated in the name of Israel's God that he knew he was ordained and sent forth by the Apostles of Jesus Christ, and he knew and realized his responsibility in saying so. He concluded a very interesting discourse by

praying God to bless us in the name of Jesus.

President John Henry Smith referred to the remarks of President Rich as being a true account of the ordinances of the Gospel and their observances. He compared the laws of the Gospel with those of nature, and showed how, by violating a law we had to suffer a penalty. The drunkard, while crying for the liquor which was his curse, realized and recognized the fact that he was violating a law. Explained at some length the laws of health and strength, and showed how, by violating these laws, mankind became weakened, and disease seized upon their bodies. Stated that temporal things were typical of spiritual things, and the violation of the one entailed punishment just the same as the other. He then referred to the calling of the Elders as being the same as that of Aaron. The need of faith in God, the uselessness of the opposition of men against the Gospel and of men striving to find out God by their own learning or wisdom.

Singing. Benediction by Elder Penman.

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6 p.m.

Singing. Prayer by Elder Crawford. Singing.

Elder David Burnett (released to return home in consequence of continued ill-health) gave expression to the feelings of pleasure he had experienced during the day. He spoke of the blessings he had experienced as a missionary. He had received many kindnesses from the Saints, and enjoyed many blessings in his associations with them. The prospects were bright in his field, and he would have been pleased to remain, but since his health would not allow him to remain and the brethren saw fit to release him, he was willing to acquiesce. He had sought to do his duty, and God had blessed his efforts to some extent. He then referred to his long experience (twenty-six years) in Utah, and bore testimony to the virtue and honesty of the people there. He found in his travels in the world, that infidelity was increasing; the people were becoming less religious, less pious, and less reverential. Many attended Church, but it was merely a form. Spoke of the ignorance of the world respecting the designs of the Lord. Referred to the gathering of the Jews, and the mountain of the Lord's house being established in the tops of the mountains in the latter days. He testified that Joseph Smith was a Prophet of God, and that the kingdom of God was to be set up in this the dispensation of the fullness of times. He had seen the power of God made manifest in healing the sick, and in other ways, and he was a witness of these things, God being his witness. This Church of Jesus Christ of Latter-day Saints is sustained by revelation and inspiration, and those who opposed it would find the things of which we testified come about in their very faces, and then they would wish to God that they had given heed to the sayings of His servants.

President John Henry Smith, referring to the remarks of Elder Burnett, said he, Elder Burnett, had been released, his brethren bearing testimony to his integrity. Prior to his leaving this country twenty-six years ago, he was consumptive, but during his sojourn in Utah he had been entirely free from this trouble, but it had returned since he came to this country. His brethren had administered to him and the Saints sent up their prayers in his behalf. Elder Burnett had labored with earnestness, zeal, and power, and he had the blessings, respect and esteem of the Saints, and we, his co-laborers bless him, and may peace and health attend him. President Smith then gave a very interesting narrative of the restoration of the Gospel through the Prophet Joseph Smith, in the course of which he showed very clearly how the Reformers, Luther, Calvin, and others, were instruments in the hands of the Lord to prepare the minds of men to receive it, and the laws of the land to protect it, and how all things were working together to the glory of our Father in heaven, and the more men opposed it the more they would speed its accomplishment.

President McKay said the release of Elder Burnett necessitated a change not anticipated prior to the Conference. He testified to the integrity